

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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EDITORIAL CORRESPONDENCE.

(From the Deseret Evening News.)

PARIS, JUNE 18, 1869. We started yesterday morning, accompanied by President O. C. Rich and a number of brethren on horse-back, for Soda Springs. We reached there about 11 a.m., remained a few hours to give the animals time to rest, and then started back. We arrived at Montpellier a short time before sundown, having, during the day, traveled seventy miles. The water of the spring made some of those who drank it feel better. This morning we had a very interesting meeting at Montpellier. The speakers were Elders Wilford Woodruff, Ezra T. Benson, Geo. Q. Cannon, B. Young, jun., and President Brigham Young. As this is the first visit this place has ever had from the President and his company, subjects which might have been discussed in other settlements that are more frequently visited, possessed a freshness and interest that were charming to both speakers and hearers. One point was enforced very plainly and emphatically, that any person selling liquor here should, if the practice were persisted in after to-day, be expelled from the Church. The sale of liquor must cease, or the standing and fellowship of the person selling it be forfeited. This is a decision that every right feeling man and woman in the community will endorse. After the meeting, we drove to the ferry crossed, and came on to this place, passing through the little town of Ovid, a place which I forgot to

mention we passed through on our way down,—which is a thrifty little place, and principally settled by Scandinavians. They had erected an arch of evergreens for us to pass under, and all the population was out to welcome us.

LIBERTY, June 20th, 1869.

Yesterday—Saturday—meetings were held in the Bowery at Paris, which had been prepared for the occasion. The morning was occupied by President D. H. Wells and Elder B. Young, jun. The afternoon by Elders W. Woodruff, John W. Young and E. T. Benson. After the meeting a School of the Prophets was convened, and this morning, previous to the public meeting, the members again met, and the School was fully organized. Twelve elders were also selected and set apart as a High Council for this stake of Zion, and Elder David P. Kimball was chosen to preside over the Stake, which includes for the present all the settlements in this valley.

The public meeting in the morning was addressed by Elders George Q. Cannon and Wm. H. Hooper, and in the afternoon by Presidents Brigham Young and Daniel H. Wells. The President informed the meeting of the selection of Elder David P. Kimball to preside over the stake, under the direction of Elder Charles C. Rich, and in his remarks, alluded in a very feeling manner to Elder Kimball's father, the late President Heber C. Kimball, and the long, intimate and

brotherly intercourse which he had with him, extending over about forty-five years. No person who had known President Kimball, his steadfastness and inflexible integrity could listen to the touching tribute which was paid to his memory this afternoon by President Young without his sympathy being moved. Their love for each other had been as the love of David and Jonathan, "passing the love of women."

The vote to sustain Elder David P. Kimball in his new position was unanimous. All feel that the selection is a judicious one, and to Bro. Charles C. Rich, upon whose shoulders the entire responsibility of presiding in this valley has heretofore rested, the appointment is most welcome, as his duties have been very onerous. He will have the aid of a young, active man of good judgment.

Very plain and pointed instructions have been given at these meetings upon the "Word of Wisdom," co-operation and improvements in building, fencing, planting orchards and shade trees, and the construction of a road from St. Charles, in this valley, to Logan, Cache Valley. This road is to be built up St. Charles canyon and across a divide into Logan canyon, and when completed it will have, it is stated, an easy grade and the distance from St. Charles to Logan will not be more than thirty miles. This will be a great saving of travel, and will bring the people of this valley within one and a half or two days' travel of the railroad.

These instructions, it is hoped, will give a great impulse to improvements of every kind throughout this valley, and produce a marked change in the appearance of the settlements by the time the President and his company again visit them.

Liberty, where we now are, is distant from Paris about seven miles. As soon as the meeting dismissed at Paris this afternoon, we bade our friends farewell, stepped into the carriages, which were waiting for us at the Bowery, and drove here. This is a small but thrifty settlement, situated on a beautiful stream called North Creek. The facilities for the few families which are here are excellent, and

though they inform me the snows are deep in the winter, there seems to be no serious obstacle in the way of their accumulating wealth. The elements which are usually viewed as constituting wealth are here in sufficient abundance to make it a comparatively easy matter for an industrious, skillful man to surround himself with all the comforts of life. Elder E. N. Austin presides here.

LOGAN, June 22, 1869.

The drive from Liberty to Franklin, Cache valley, on Monday, was a tiresome one for animals and men; the distance is variously estimated at from forty to forty-five miles. The ascent of the cañon, and the ascent and descent of the mountain which has to be crossed in passing out of Bear Lake valley by this route, made the journey more fatiguing than a much greater distance on a level road would have done. Our trip from Montpelier to Soda Springs and back—a distance of seventy miles—was made in one day without the animals being as tired as they were yesterday in traveling from Liberty to Franklin. In leaving Liberty we were accompanied to the head of the cañon by Brothers Joseph C. Rich, E. N. Austin, Solomon Hale and Hugh McClellan, and on the summit of the mountain were met by a detachment of cavalry under the command of Col. Wm. Lewis, of Richmond. Their assistance in descending the mountain we found of great service, as none of our vehicles were provided with breaks, and they had to be extemporized for the occasion. Another company of cavalry, from Franklin, met us after we descended the mountain. Our reception at Franklin was immense. I had no idea that the town contained such a population as was drawn up on each side of the main street as we passed in. The scene was one of great interest, the music of the really fine band, the waving of the banners and the enthusiasm of the people, young and old, who had put on their holiday attire to welcome the President and his company, made an impression on those present which will not soon be forgotten. These expressions of good-will and gladness were not the homage of a despotically governed people to the tyrant of whom

they stood in fear, or the tribute which the people of a monarchy render to their sovereign to gain his favor; but they were the spontaneous and heartfelt manifestations of genuine love which a free people extended to a man, whom they felt, in the hands of God, to be their greatest benefactor. There was no mistaking the sentiments which prompted them. It was only necessary to look at their faces once to become satisfied that they were animated by such feelings as it might be supposed children would have for a loving and tender parent from whom they had long been separated. "Mormonism," as the world usually call our system, may be hated and despised; but that does not detract in the least from the enjoyment of those who truly possess its spirit. They love one another and their leaders with an intensity of affection that abundantly compensates for any difficulty they may have to contend with from their enemies.

We held meeting at Franklin and remained there that night. The speakers were, President D. H. Wells, Hon. W. H. Hooper and President B. Young. To-day, in passing through Richmond, Smithfield, Hyde Park and into Logan, the scenes of last evening have been repeated, each settlement seeming to vie with its neighbour in making a fine display; and where all have done so well it is difficult to assign a preference to any one place. There has been no time lost to day; we held a meeting at Richmond, at which Elders W. Woodruff, G. Q. Cannon, B. Young, jun., and President B. Young spoke; another at Smithfield, where President D. H. Wells, Elder George Q. Cannon and President B. Young addressed the congregation; and still another at Hyde Park, where Elders B. Young, jun., John W. Young, Wilford Woodruff and President B. Young made remarks. We have received the usual very hospitable welcome at this place, and to-morrow morning the two days' meetings will commence.

OGDEN, June 25, 1869.

After the meeting on Thursday afternoon we drove to Wellsville and held meeting, at which President D. H. Wells and Elders W. Woodruff and

Geo. Q. Cannon spoke to the people. The most of the company were lulled to sleep that night by the sweet strains of the string band which went to the houses where they lodged to serenade them. We left Wellsville this morning at 6 o'clock, and passed through Copenhagen, and reached Brigham City so much earlier than was expected, that we arrived at both places before they had time to make the demonstrations of welcome. At Brigham City, however, these were reserved for the President when he went to the meeting, and they were very fine. The meeting was addressed by Hon. W. H. Hooper, Elder B. Young, jun., and Presidents D. H. Wells and Brigham Young. We reached this place about 5 p.m., and it is our intention to leave here for home at 4 a.m. to-morrow, and will breakfast at Bishop Layton's, Kayaville, and probably be in the city by noon.

When we shall have reached the city, the distance traveled by President Young and his company on this trip will not be far from four hundred and thirty miles. They have held twenty-one meetings—exclusive of one meeting with the School of the Prophets at Ogden, and two meetings with the School at Paris, and a meeting with the children of the Sunday School at Logan—and have delivered sixty-one discourses. The settlements in a direct line, from the northern to the southern limits of the Territory, have all been visited by President Young and his fellow missionaries since last April Conference. To do this, upwards of eleven hundred miles have been traveled, sixty-three public meetings have been held and one hundred and eighty-three discourses have been delivered,—no small amount of labor when the difficulties of traveling are taken into consideration. The First Presidency and the other Elders have exerted themselves to teach and counsel the people; they have been diligent; it now remains with the people to show whether these visits and meetings have been profitable to them. If they have been, then it may be reasonably expected that a great change for the better will be apparent in many respects in the settlements when they are again visited by the President.

FROM THE SANDWICH ISLANDS.

(From the Deseret Evening News, July 22.)

ELDER George Nebeker, who left this city on the 16th of May, 1866, on a mission to the Sandwich Islands, and who since that time has been residing in those lands, reached here at 6 p.m. last evening. He was accompanied by Elder J. H. Napela, a native of the Sandwich Islands, who became a member of the Church about eighteen years ago, and is the first of that race who has visited this country. He has been welcomed warmly by all who have met him, and his meeting with some of the Elders who have labored there has been affecting. They have never forgotten the many acts of kindness which they received from him while on the Islands. They left the Islands on the 22nd of June, and had a slow passage, three weeks having been spent on the water. Elder Nebeker brings with him six tons and a half of sugar and eighty barrels of molasses, the product of the plantation of Laie, on the island of Oahu. It is a significant fact that we now have sugar and molasses in this city which have been produced by the capital and labor of Latter-day Saints. We trust the day is not far distant when all the sugar we consume will be produced in the same manner. This lot of sugar and molasses is a part of about 105 tons of sugar and about from 6,000 to 10,000 gallons of molasses, which have been produced from about 40 to 45 acres of land on Laie. Should the season prove favourable there will be a crop of perhaps 125 to 130 acres of cane to grind by the 1st of November. Next year it is probable there will be cane enough to grind the year round.

There has been some surprise expressed on Oahu at the manner in which Bro. Nebeker has conducted his business with the natives. The old practice has been to advance means to men whom sugar raisers wished to employ on the plantations and have them sign a written contract agreeing to work for them. By this means they literally became their bond-slaves, for if they failed to comply with the terms of the contract they would have re-

course to the law and they could have them punished by putting them to work as prisoners on the reef. The people on Laie wished Bro. Nebeker to follow this custom with them. He told them that he would if they were resolved to have him do so; but he would prefer treating them as human beings, as men, and not as brutes, and he would hire them by the month, and they could have their liberty to leave when they pleased. They fell in with his views, and he had but one man leave him, and at no time was he in want of the necessary help to carry on business. This we believe is unexampled in the history of plantations: the workpeople have had to be strongly bound, or they would not stay at work, and under the best of circumstances hands are difficult to obtain. When he got through his grinding they were anxious to have him agree to employ them again. Should more hands be wanted at any time on the plantation, Bro. Nebeker is of the opinion that members of the Church in other places can easily be induced to come there and settle.

The people who are already there number about 228 adults. The effect which gathering to one place has had upon them is good. They are improving in their dress, in their general appearance, and in their spirit, and they have more faith. Difficulties are rare among them, and they are becoming more united. Bro. Nebeker has encouraged them in every way he can. They are getting teams and ploughs, and he employs them to plough his land by the acre, and lets the stripping of the cane out by the job to the women. A company of the natives has been formed, of which Bro. Napela is the native president, to whom Bro. Nebeker lets land for cultivation on shares. They have planted cane, and before he left he did some grinding for them. Meetings are regularly held, and the church organization is strictly maintained. Those on the plantation who do not belong to the church attend the meetings and feel well, they are

easily controlled and manifest a kind, obedient disposition.

It gives us great pleasure in chronicling thus briefly the condition of affairs in Laie. The law of the Islands has prohibited the emigration of the natives from there, and, therefore, considerable means and much time have been spent there; but our people at home have seen no particular result from these expenditures, and the opi-

nion has prevailed in some quarters that it was a waste of time and money to try to do anything there. Until lately the attempt to make a gathering place, and have it self-sustaining, has looked very discouraging; but the prospects now are more cheering. We hope the fruits of so much labor will begin to abound, and the people for whose redemption these efforts have been made be elevated.

UTAH AND THE MORMONS.

(From *The Omaha Herald*)

In the following account of a visit to Utah, I have confined myself to the material interests of the Territory for the reason that they are of more importance to us than the domestic or religious affairs of the Mormons. Especially do I think the agriculture and manufactures of that region are interesting, as it is a practical solution of the great question concerning the resources of the plains and the valleys of the Rocky Mountains. In another point it is important. The question is often asked, what are the prospects for a local traffic on the line of the Union Pacific Railroad? If it should prove that Colorado, Utah, Sweetwater, Montana, and two or three other regions shall annually each require a railroad carrying business of two or three millions of dollars, that great highway is placed on a paying basis independent of a prospective through trade.

Utah was first settled in 1847, twenty-two years ago. The first people were extremely indigent and arrived in the valley in almost utter want; so it has been with all the emigrants who have gone there, so that whatever of wealth it now contains has been produced from her soil by labor, and by means of irrigation. Utah is located, geographically, between parallels of longitude 109 deg. and 114 deg. west, and parallels of latitude 42 deg. on the north, and 37 deg. on the south.

The altitude of the valley above tide water is 4,300 feet. Several of the highest peaks of the Wahsatch range and of the Uintah mountains are from 11,000, to 12,000 feet high and are snow-

clad the whole year. The Great Salt Lake is about one hundred miles long and from fifty to eighty miles wide. It drains the basin on the north by the Weber and Bear rivers, and on the south by the Jordan, a stream which empties the fresh waters of Utah Lake from the south. The settlements extend from the Bear river on the north to the extreme southern portion of the Territory, a distance of 500 miles. The people are English, Scotch, Welch, Scandinavian and Germans, and are almost exclusively an agricultural people. It seems to have been the policy of the Mormon church to interest every one in the soil, and each man has been assisted to a home. He has his house, barn, fences, fields of wheat, corn, and other crops, and an orchard of peaches, apples, grapes, apricots and pears, so that each poor peasant from Europe literally "reclines under his own vine and fig tree." The population is about 140,000, every man, woman and child of whom is an industrious, hard-working producer.

SOIL.

To understand the soil you must know that this whole valley was once the bed of a Salt Lake incomparably larger than the present one. On the mountain sides, 700 feet above the valley, undeniable evidences of its existence are to be seen, so that the soil of the valley is a sedimentary deposit—the wash of the great chains of mountains which surround it. It is therefore much like the valleys of the Platte, Laramie and Green rivers. It is not only the decomposed vegetable

matter which grows on the mountain sides and in this great Marine Lake, but there is the wash and wear of the new red sandstone of the Triassic period, and the Iurassic lime-stone, and of the Igneous rocks—the granite, and an infinite variety of other disintegrated material, all mixed together with the decomposed vegetable matter, making a rich, light and quick soil. It grows the most luxuriant growth of wheat, rye, barley, oats, corn, vegetables and all the fruits of this latitude.

CLIMATE.

Notwithstanding the elevation, the climate of Utah is warmer than that of Pennsylvania, the meteorological notes taken at Camp Douglas for years establish this fact. The summers are not unbearably warm and the winters are very mild. The mean annual temperature is considerably above 55 deg., which is about that of Lombardy in Italy. Utah I think will grow all that great variety of vegetation which is grown in northern Italy. From a large brush wilderness as it was when the Mormons first found it, it now has 200,000 acres under cultivation, and I can safely say that in no portion of the United States is the cultivation of the soil carried to greater perfection than in Utah. This is in part owing to the fact that where irrigation is required fewer acres can be tilled by one man's labor than where it is not, and as a consequence it is better than where a greater number of acres are skimmed over, and in part to the fact that these people, like all Europeans, make their farms almost into gardens.

With this class of people and this style of cultivation, Utah will sustain an agricultural population of three-fourths of a million. Lombardy, with no better soil or climate and one-fourth of her acres, has a population of three millions. The church has provided every settlement with mills, schools, and house for worship, nearly all of them built of durable sand or lime-stone. The dwellings are mostly built of stone or adobe brick. I did not see a single house which was not surrounded by trees and flowers. Salt Lake City will compare favorably with any city on the continent twenty years of age. It would be difficult to cen-

ceive of a more beautiful locality than it has. It is on high ground overlooking the lake whose blue surface stretches away to the north as far as the eye reaches. Right opposite the city to the west, Church Island, surmounted by Church mountain, rises to the height of four thousand feet out of the lake. Beyond this is the softened, mellowed blue of our sky, which contrasts so beautifully with the green of the grassgrown mountain and the deep blue of the lake. Between the city and lake is the wide valley.

"Where broad acres yield their ample store,
To smiling bins, and grain, and flower and fruit
Gush from the earth until the land runs
o'er."

North of the city the Jordan empties into the lake, dividing the valley about evenly. South-east of the city, within twenty miles, are the snow clad "Twin Peaks" of the Wasatch Range, eleven thousand seven hundred feet in height.

At one sweep of the eye you see beneath the bluest of Italian skies this little miniature ocean—the rich, luxuriant growth of almost tropical verdure—and the everlasting snow and ice of frigid winter. To the traveller who is in search of the beautiful, it brings vividly the truth that

In all this wide world there is no valley so
sweet,
As the vale in whose bosom the bright
waters meet.

The city is said to contain 25,000 inhabitants. It is laid out with wide streets and not in little narrow lots, as though God's earth was a contracted spot, and it was necessary to crowd people together like galley slaves, but in plats of an acre or more, so that each house has wide, deep and ample grounds. The side-walks are overhung by long, thick rows of honey and golden locust.

The city hall and court-house and theatre are fine specimens of architecture, showing good taste, ample means, and great public spirit. Brigham Young's dwellings and grounds are well worth a visit; so of General Wells' house, and also Mr. William Jennings'. The latter is, in elegance, taste, and beauty, to be compared with any I

have seen in the States. On Sunday I went to the Tabernacle. It is a monster structure, situated centrally in the city. It is not noted for any beauty of symmetry, but for its size. It is circular in form, with an arched roof, which is supported on 44 red sand stone columns, sixteen feet high, fourteen feet wide, and four feet thick. Inside the building measures 232 feet in length, and 132 feet in width, and 70 feet from the floor to the highest point in the arch of the roof. The seats are slightly raised from the front of the building towards the back, in form of an amphitheatre. It is said to seat 10,000 people now, and when galleries are put in, will hold 16,000. Immediately in front of the seats is a raised desk, three or four feet above the floor, for the deacons; still higher is the seat of the twelve Apostles, and still higher and back of that is the seat of the chief church dignitary—Brigham Young. All around these seats are places for the Elders. Then comes the seats for the choir, which numbers two hundred, and then comes the great organ, 50 feet high, 42 feet wide, 32 feet deep, whose deep tones completely fill the whole vast space of this great Tabernacle. I had never seen so many people together to worship before. After breaking and blessing of the bread by the deacons—every

Sunday is a communion—Bishop Kingsley, of California and of the M. E. Church, addressed the people for about one half hour. He was followed by Brigham Young, who looks much as he is represented by his photographs. He looks—although 70 years old—like a well preserved man of 55. His forehead is wide and high, his eyes large and gray, his nose a little Roman and sharp, and a mouth not large but firmly shut together, showing such will and purpose as are necessary to cross trackless wilds and swift fordless rivers, and face the scoffs and persecutions of the world, just as he has done.

In the same square with the Tabernacle is the Temple, which is to be constructed of white quartzose granite. It is to be a wonderful structure, but I will not trouble your readers with a description of it. I am sure no one can go to Utah without being convinced that all these mountain valleys can be made into a garden, and that very soon this U. P. R. R. will have a paying local traffic. The day that I came up to Uintah from Salt Lake City, Wells, Fargo and Co. brought up over one hundred passengers, and I was told that the Mormon freight amounts daily from five to ten cars, and is rapidly increasing.

H. LATHAM,
Surgeon U. P. R. R.

A SHOWER of frogs at Henwick, near Worcester, is reported in a local newspaper. For a quarter of a mile the road is said to have been covered with "myriads of small frogs, varying in size from six-pence to a shilling, and some a little larger."

UTAH COUNTY.—Elder Edward Stevenson, who returned to this city a few days since from a trip to Utah County, sends us a short account of his visit. His report of the fruit and grain crop the present season throughout the county, and the prospects for the future, is a most excellent one. The wheat, corn and cane are exceedingly heavy; fruit is equally good. Pleasant Grove and vicinity he considers a No. 1 fruit district. Brother Winters of that place has a nursery of 30,000 budded apple trees. At Provo City he saw one "stool" of barley exhibited, containing 101 heads, averaging eighty grains to the head, all the product of one grain of seed. There was also a bunch of Norway oats exhibited, six feet six inches high. He visited the garden of Bro. Daniel Graves, of Provo, and saw there one vine, a seedling from the Isabella, containing 150 pounds of grapes; his total yield of grapes this season will be about 3,500 pounds. He also saw a garden, in Springville, owned by Brother Childs, from which fifty bushels of English gooseberries have been gathered this season. Throughout the county the same evidences of fertility abound; while improvements, such as new school houses well filled with scholars, etc., are going on in many places.—*Deseret News*, July 25.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 14, 1869.

GATHERING.

THE Saints generally among the nations of the earth appear to be pretty well imbued with the spirit of the gathering. Having obeyed the first principles of the Gospel and "gone on to perfection" in many respects, so far as they know, and so far as they can in these countries, they very naturally look forward with eagerness and sometimes with anxiety to the time when they will have the privilege of going up to Zion, to be taught more perfectly the ways of the Lord, and to have opportunity to develop more fully the principles of life and salvation than they possibly can while mixed up with the nations of the earth, which know not God nor observe His commandments. This is all well enough, so that the anxiety be not too great, nor impel the Saints to imprudent measures in the endeavour to accomplish the desires of their hearts. There are a few things, however, which experience has proved, and which it may be well to consider.

The Saints cannot be gathered all at one time, nor all in one season. Such a summary and wholesale work does not appear to be in accordance with the present purposes of the Almighty. What the future shall bring forth, it is best perhaps to let the future disclose, and then there will be less chance of mistake about it. The present is what more immediately concerns the Saints.

God is God in all the earth to those who desire to serve Him. He is our Father and our Friend here as well as in Zion, so long as it is plainly in accordance with His will that we stay here. When duty calls us, places us, or detains us away from Zion, we are in exactly the right place when we patiently and cheerfully abide the same. Everything will be right, although to our limited and over anxious view it may sometimes appear to be very wrong. God designs to work out His purposes respecting both individuals and nations. If men or fiends oppose, He is perfectly competent to overrule that opposition to the still swifter advance of His purposes and to the still greater good of His people. Instances of this kind are within the experience of all of us, and the more faithfully we live up to the light which God gives us, the more do such instances of His providential overruling multiply. This may be a great consolation to us under all adverse circumstances. If a greatly desired and what we deem a present good is withheld from us, it is all right. If it is only a supposed good and not a real one, everybody can see that the withholding of it is a merciful interposition. If it is really a good, then the withholding wholly, or in part, or for a time, will prepare the way for a still greater good and prepare us more perfectly to appreciate it when it shall come.

Is it not good to gather to Zion? Certainly it is. That is the very thing that the Lord wants us to do. The command is upon us, and the privilege is before us. But each should go in His appointed time. While there should be

nothing like dilatoriness, carelessness, or waste of fair opportunity, it is perhaps equally important that there be no hurry in the matter. In years past, some of the Saints in these lands may have been somewhat blameable in the former respect, and it has been to their loss. Probably there are others now who are over anxious to go home to Zion. This is not well, because, if they cannot go at present, they will feel disconsolate and probably imagine that they have been hardly dealt with, that somebody has wronged them, and thus lose much of the Spirit of God. If they can go, there is no necessity for over anxiety. It is entirely a work of supererogation, and not a profitable work either. So it is best to take things as they come, with thankfulness and gladness, but with a healthful equanimity, whether they seem to be for us or against us. If for us, all right. If apparently against us, so much the better, if we are faithful, for we shall then see the workings of the hand of the Almighty, who is at the helm, and who understands circumstances and their combinations perfectly.

One thing further we may observe, in regard to making preparations for emigration, and the pith of our observation we may present in the familiar words of Davy Crocket—First be sure you are right, and then go ahead. If you in any manner hear of the extension toward you of pecuniary assistance to emigrants, do not rely upon it to the extent of consequently closing out your business, giving up situations or work, or selling your effects, until you have substantial and undoubted evidence that the reported assistance is within your reach, is positively available, as available means is the only sort of means of service to you. Otherwise much disappointment will ensue and hard feelings will be almost sure to follow, to say nothing of pecuniary loss, difficulty of position, and probable consequent privation. If you hear that any one in Zion has sent, or intends to send, you means to emigrate with, first make sure that the means are come-at-able to you, before you reckon too seriously upon them. When you are sure that the means await your order, you will be safe in preparing to emigrate on the strength of them, so far as they may go; but preparation without that surety is hazardous, frequently entailing consequences anything but agreeable. All who are faithful will go up to Zion sometime, there is no doubt of that, and a good time we shall have "when all the Saints get home." The longer it is delayed, the better and the more welcome it will be when it shall have come. If in the good providence of God we are denied the pleasure of immediate enjoyment, we still have before us the double pleasure of present anticipation and future enjoyment, which will be sure to come—no possibility of failure—for all will ultimately be rewarded for their faithfulness; and Milton very truly observes—"They also serve who only stand and wait." J. J.

ARRIVAL AND APPOINTMENT.—Elder John Jaques arrived from Utah on the 13th instant, in the enjoyment of excellent health, and has been appointed to labor in the MILLENNIAL STAR Office. His former experience in the duties now again devolved upon him here, the advantages of many years' experience in Utah, and the performance of similar duties there for some time past, coupled with admirable qualifications for the task assigned to him, will, we have the utmost confidence, enable him to render the STAR very interesting and profitable in aiding the furtherance of the great cause of Truth, so dear to every Latter-day Saint.

CORRESPONDENCE.

ENGLAND.

Liverpool, August 16, 1869.

Pres. A. Carrington.

Dear Brother.—Having been appointed, in General Conference assembled at Salt Lake City, on a mission to Liverpool, I proceeded, as soon as I found myself at liberty, to "put my house in order," so far as I could, and on the 17th of July I bid good bye to family, friends, and the city of the Saints, and took stage for Uintah. As I had been cooped up in shop or office most of the time of my residence in Utah, my journey thence was of great interest to me, and of varying and ceaseless enjoyment. My ride to Uintah was a rough one, the latter third of it roughest and dusty enough, for the weather then had begun to be dry and hot. The driver was a veritable Jehu and he recked not of rocks, ditches, nor creeks, but went clean through or over them without hesitation or remorse, bumping the passengers provokingly, giving one lady palpitation of the heart, and impelling an elderly mountaineer, an old companion of Kit Carson, to think of "breaking out" (about the month) and to wish himself "to home" in Missouri.

From Uintah I went to Ogden, about seven miles, returning next day to Uintah, which is about a mile below the mouth of Weber cañon, and is the present depot for passengers and goods to and from Salt Lake City. Wells, Fargo and Co. had sold out their stage interest on that route to Jack Gilmer. The fare, which had sunk as low as one dollar, was raised again to five dollars by the Wells, Fargo stages, and three dollars by an opposition line.

Uintah was the most miserable looking place on the whole route. It is a characteristically "Gentile" arrangement, consisting of a T-like sort of a little town, covering a couple of acres or so, built of boards and canvas, the buildings huddled closely together, as though afraid of their own frailty. The place is dusty enough in dry weather (probably knee-deep now), and muddy enough in wet weather (will be knee-deep then), hot enough in hot

weather, and cold enough in cold weather. Rubbish, solid and liquid, reposed unmolested in the streets. Every house seemed to be a grogshop, "restaurant," or gambling den, none of them by any means inviting, but rather of the "Will you walk into my parlor" sort, while the perfection of modern civilization and the ruination of humanity heralded its presence unblushingly. Uintah, in fact, is one of the most repulsive looking places I ever saw. It is a type of the "Gentile cities" which have been founded in Utah, for the boasted express purpose of exhibiting the excellences of Christianity and civilization, and their superiority over Mormonism and its peculiar institutions, and of effecting the reform and regeneration of the Salt Lake people. To the credit of the human race in general, and the inhabitants of Utah in particular, I am happy to say that those remarkable and notorious model cities have not been eminently successful. Their existence has been ephemeral and inglorious, and their founders, builders, and inhabitants evidently needed a wonderful number of whisky shops to keep up their own spirits. Hence the predominance of the whisky business.

Uintah, as I have said, being the present depôt or station for Salt Lake City, D. O. Calder and Co., a freight and commission and forwarding firm, had erected a substantial lumber warehouse. Wells, Fargo, and Co. also had an office. Lumber depôt buildings, probably finished by this time, were under way.

I took train near 4 p.m. on the 18th for Omaha, and very much enjoyed my ride up Weber cañon. The crops up the Weber looked very well, and the farmers generally seemed well-to-do, if one might judge by the neat and substantial character of their houses and barns. Weber Valley opens out broadly, and varies from the grand to the picturesque. The Weber itself was quite a modest stream, comporting itself mildly, compared with what it had been six weeks previously, when it was a wicked, raging torrent, though not so high as it had been known. Echo City is a very neat, clean, and

quiet city, as quiet as any on the route, and it has a substantial appearance. It seemed to be a heaven upon earth, compared with Uintah.

I saw a very few grasshoppers about Sessions and Centreville and up the Weber. The small grain and hay crops appeared exceedingly good. Much wheat and barley was already cut, and much more was white to harvest. The crops generally seemed to be most excellent, and I believe they were throughout the Territory, with the exception of portions of Cache Valley and the extreme south. So that there were once more good prospects for an abundant harvest in Utah, which had not been the case the past two or three years. Since I left, the grasshoppers may have modified those prospects, but I think not materially as regards the wheat crop, the most important of all. In Salt Lake City the larger fruits were not plentiful, but small fruits were. Now if the Railroad Company would pay up honestly and speedily what is due for work done by the Utah people, things would go along more comfortably. If not, still the kingdom will keep rolling on.

Passing Bear River, night came on. Four a.m. next day found us at Black Buttes. A little fire had been kindled in the car the evening previous, as that region, being very elevated, enjoys cool nights all the year. All along that Bitter Creek country and on the Laramie Plains, is one vast, high, arid, in many places alkaline, and in nearly all uninviting desert, so far as I saw. Rolling, bluffy prairie, I may call it, destitute of vegetation, except scattered, stunted brush, a few inches high, and a little grass, chiefly in the gullies and by the side of the few small water-courses. Between Green River and the Laramie Plains, the narrow valley of the North Platte was the only cheerful looking locality that met my gaze. Trees and tall brush and grass were there, an oasis, more beautiful by contrast, and relieving the vast forbidding expanse. The utility of that region appears to be to hold the country together and to build a railroad upon. So far as coal or iron and like precious minerals shall be found there, all the better. From Green River, perhaps I ought to say

from Bear River, excepting the creek bottoms, across the country to the Laramie Plains, is a vast system of plains, or hilly, rolling prairies, infertile and repulsive. With the Laramie Plains, still rolling and treeless, the surface gradually becomes pasture land, covered, more or less densely, with short grass. These pasture plains continue eastward nearly to Omaha, with the exception of some of the western slope and the ridge of the Black Hills, which are pretty well wooded and rocky. The eastern slope is another immense series of short-grassed, treeless, rolling pasture plains. Down the Platte Valley the plains continue, still treeless, but flat, the bordering bluffs varying in proximity from touching the river to beyond sight of the railroad, the lower part of the valley being timbered near the river, but not the rest of the expanse, except slightly on Wood River and a few other streams. So that Platte Valley remains much as it was of old.

Laramie City is situated on the east side of the Laramie Plains, at the western base of the Black Hills. Cheyenne and Fort Russell, two miles apart, are situated at the eastern base of the Black Hills. Both Laramie and Cheyenne are closely built, thriving cities, and are noted as the scenes of great wickedness and considerable bloodshed in the early part of their yet brief history. Laramie City is about a hundred miles south of old Fort Laramie, lying near midway between that place and Denver, which of course is still further south.

Ascending the Black Hills from Laramie City, the scenery is most interesting. The summit of the ridge, where the railroad crosses, has the appearance of an immense park. It is varyingly and picturesquely wooded, mostly covered with grass, and occasionally interspersed with rocky elevations, which in the distance resemble somewhat the ruins of ancient castles, and with little effort the imagination bodies forth troops of gallant knights and ladies fair, with their hosts of retainers, making one of the pleasantest places in the world for a picnic. Who will go? Plenty are willing, but the grand difficulty is, that although the spirit is willing, the purse is pro-

weakly weak. Talking of the gallant knights and fair ladies of olden times, let me say the age of chivalry is not past, as some affirm. It has only just begun, in reality. I believe the ladies of the present are far more handsome than the ladies of the olden times, and over in Utah the men are certainly far more chivalrous than were the redoubtable knights of old. I believe, further, that the ladies of the future will grow more comely, if possible, than the ladies of the present, and the men of the future more chivalrous than the men of the present. At least, that is what the Saints are trying to bring about yonder in Zion, and we have a fine lot of men and women there, and multitudes more growing up. For the Gospel of Jesus Christ is calculated to develop and bring to perfection the chivalry and manliness of men and the beauty, loveliness, and womanliness of women. So it is.

But let me go back and descant a little more upon the scenery of the Black Hills. Descending the eastern slope, the whole scene changes. Before one and on either hand lie interminable, rolling, treeless, pasture plains. As far as the eye can see, those plains stretch forth their verdant carpet, leading one's thoughts out towards the infinite. It is one of the most striking landscapes I ever beheld, inducing the idea of vastness of territory and boundlessness of pastoral resources. The Scripture comes forcibly to mind about the cattle on a thousand hills, for here are the hills and the grass, enough apparently to sustain myriads of cattle. Bring on the cattle: I saw no buffalo and but few antelope.

I had expected to see more progress made in the settlement of the Platte Valley than I found. Evidently the old apprehension of infertility, at least without irrigation, of the Upper Platte Valley, has not died away. The presumption that the region named is little adapted to cultivation must still prevail and, with the absence of timber, deter emigrants from making settlements. About Wood River one comes to the settlements, and some good farms and promising crops are there visible, though the grass, wheat, and corn were not so tall as I expected to see them. This might be owing to the

liberal amount of rain which had fallen, the season having been uncommonly wet and cool, from the Platte to the Atlantic ocean.

Omaha is a thriving city, but it has narrow streets, and they were miserably muddy. It should be served as Napoleon served portions of Paris—taken to pieces and straightened out and made more roomy, because Omaha believes itself destined to become a big city.

With Council Bluffs came night, the coldest night I experienced between Salt Lake and New York cities. Through Iowa, Illinois, Southern Michigan, and Northern Indiana and Ohio runs the road to Toledo, and a magnificent agricultural country it is, most of it being chiefly rolling prairie, very fertile, laid out into flourishing farms, not densely but beautifully wooded, and dotted over with cities, towns, and houses. Field after field for hundreds and hundreds of miles did I pass, much of it in wheat, oats, or barley, white to harvest. All through the country, from Salt Lake to New York, the small grain crops appeared to be remarkably good. It was a wonderful and delightful spectacle to me to see such an immense extent of golden grain crops, with "nary grasshopper" in sight, impelling the exclamation—Verily this is a land of plenty, a goodly land and highly favored! Boy peddlers came on the train with novels to sell. How could I be interested in books of that sort, when the great Book of Nature lay thus spread open before me, and I with exquisite pleasure scanned its broad pages?

Between Lake Erie and the Platte River the people appeared to be universally well to do. The farms were good to look upon, the houses were painted, neat and attractive, and the people were well dressed. Near the Lakes and in North-western New York, things were not so promising generally. The land was low and wet and the soil apparently not so good, but timber was abundant. The farmers were either much poorer or more saving than those further west, as evidenced by the outward and visible signs of inferior houses and barns and general surroundings and the absence of paint. In the teeming west the soil is liberal

and so are the people, insomuch that it is a common judgment that if a man is close unto niggardliness, he comes from the east; if he is free, liberal, generous, he hails from the west. This liberality culminates at Salt Lake, as everybody would naturally expect.

In very few places was the corn crop so forward as in Utah. Indeed, throughout the States it was universally backward, being from a few inches in height of poor, yellow-looking stuff to "in tassel." The color was generally good in the west. But toward the east many corn fields were water sogged, water standing in every furrow, and the crop evidently of no account, being puny and overrun with grass.

I expected to be "melted" when I got into the States, but I found the temperature generally comparatively cool and pleasant. I have not seen much of the sun since leaving the Platte Valley until now. Gray skies have predominated. It was rather warm in New York, night and day, rain or shine, but it was not roastingly hot in the day time, as at Salt Lake, nor so cool at night as there. If one is roasted in Utah, one is stewed at New York, for at the latter place it is close, moist and "muggy," constantly steeping a person's clothing in his sweat, and fetching out the colors, so that the white shirt and the black coat amalgamate. I have experienced no really hot day since leaving the mountains.

The Union Pacific Railroad winds through the plains and mountains, making all manner of detours to secure easy grades and avoid expense in grading, sometimes sweeping round in semicircular and even horseshoe fashion. There is little serious work on the whole route, except in the Black Hills, in Weber and Echo cañons, and a few bridges. The rest is mere child's play, little grading being required, and for miles after miles in many places scarcely any. The cars ran far more easily than I had anticipated. True there is considerable rocking in Weber and Echo, for which let us blame the sharp curves and the necessary incline to overcome the centrifugal force.

Passing a few hours at Niagara Falls,

I arrived at New York in between five and six days from Ogden, and camped on Broadway's ceaseless stream. At New York I found, in addition to Elder W. H. Miles, Elders Joseph A. Young and wife, H. W. Naisbitt and wife, and subsequently Bishop John Sharp and Elders John Taylor and W. C. Staines, with Elder O. Pratt in Williamsburg, all on business connected with the interests of Zion. I had also the privilege of meeting with the saints in Williamsburg. New York is a busy and rather gay place. The ladies appeared rather pale; they dress somewhat "loudly," and slightly affect the Grecian bend. But the ladies themselves are the grand objects of interest, beside whom the fashion of their dress is a very little thing. They are so full of affection, nevertheless, that they must affect something, and if the gentlemen hold off, as they are charged with doing over there, why the Grecian bend or some other little folly approaches. Who blames? Let him that is without sin, &c.

Of course New York is not comparable with Salt Lake city. It rained nearly every day in the former place while I was there, and when it rained it poured. When I had been there two days, I was tired and I was ready to leave, but circumstances were not ready until July 31st, when I stepped on board the steamer *Virginia*, and after an exceedingly pleasant passage, three days' fog excepted, arrived in Liverpool on the 13th instant, having been travelling on the ocean 12 days 16½ hours. It is with peculiar feelings that I find myself once more in the land of my nativity, and in the field of former labours in the Gospel, which I left more than thirteen years ago. In that time I may truly say—What changes have I seen!

Wishing you all success in your onerous labours, and trusting that you will excuse the brevity of this epistle,

I remain,

Yours in the Gospel,

J. JAQUES.

AMERICA.

15th Ward, Salt Lake City,

July 6, 1869.

President A. Carrington.

Dear Brother,—I trust that you.

will pardon me for not writing to you at an earlier date. Being anxious to have an interview with President Young before writing to you is the only apology that I have to offer.

Our company was kindly treated by the railway officials as a general thing, at Chicago in particular. We arrived at Taylorville Switch, near Ogden, on the 25th, about five o'clock in the evening, all well and in good spirits. The only loss we had was that of a little puny babe of Mary Humphrey's, of Cwmbach, which was not expected to live to reach Liverpool, but to our astonishment it lived to reach Cheyenne City. The train stopped and we buried the body respectfully.

Upon our arrival at Taylorville, Bishops Hunter and Hardy, from the city, were looking for us; also Bishop West and President Farr, and several of the good folks of Ogden, with plenty of food, all ready cooked, for the weary travellers. The excellent brass band of Ogden made sweet music, to welcome us to our mountain homes. President Young and company happened to come to Ogden the same evening from Cache County. He made us welcome, and ordered teams to convey the strangers to their friends and relatives. I had forwarded the names of all, upon my arrival at New York, and they were printed a few days before we got in, which brought many with their teams to meet their friends.

I called upon President Young this morning, and had a little talk about the company. He expressed himself perfectly satisfied with your policy, and he said that we had been greatly blessed, which was a strong testimony that all was right.

I called to see your good family. They were pleased to see me, and glad to hear of your welfare. They did not seem to have any reason to complain for anything, but for your company.

I found all in my family in good health and spirits.

Please to remember me very kindly to all at the office. My kind love to you and all the Elders.

Yours respectfully,
ELIAS MORRIS.

New York, July 30, 1869.

Elder A. Carrington.

Dear Brother,—We arrived here, with the company by the *Minnesota*, about 10 a.m. on Wednesday, the 28th, after a cool and to me a pleasant voyage. We had some sick with measles, but no deaths, for which I am thankful. The Danish saints generally are too thickly clad for a warm climate. Their clothing is so thick and heavy, that the perspiration has no chance to escape them—a condition not favourable to health.

The brethren informed me that the sailors stole a good many things. One brother lost all his boots, which were in a bag.

I found, after seven days out, that there were about 100 persons who had not means to go further than the States. This surprised me much, for I understood all were going through and had paid their fares. I found, by inquiring, that many of them had not money to last two days on land. I had the brethren go to work and find out what they had got, and, if possible, send them on, although this was not a reasonable tax, and might necessitate considerable borrowing.

If any saints emigrate to New York without means to go to Utah, they should be competent to take care of themselves, and not rely upon us, as I have not means to further them with. Their luggage should not be mixed up on the ship with that of those who are going through to Utah, but should be kept entirely separate. This will prevent a great amount of trouble and unpleasantness and probably some difficulty.

Two sisters came to me this morning, with a Frenchman to interpret, as they cannot speak a word of English. They brought a letter from brother Ursenbach to brother Miles, wishing them to be sent on to Utah, but they have only sufficient to provision them a few days. I think it is unwise to send people in this way, unless it is known that funds have been deposited here to assist them—not the case in this instance.

After some unavoidable trouble, the company were got away to recommence their journey at 4 p.m. of the 29th. Brother Miles left yesterday to go to Chicago with the com-

pany. I was afraid they would not go straight through without some one to direct them, the brethren in charge of the company having so much to do with exchanging money and distributing it back to the members.

Bishop John Sharp is here, hoping to get the money due from the U.P.R.R.

agents for work done on the road. Elders John Taylor and J. A. Young are here, on the same business. I go to Boston, on Sunday night, on emigration business. The brethren named will accompany me.

Yours truly,

W. C. STAINES.

UTAH NEWS.

We gather from the *Deseret News* the following items:—

John L. Smith writes that the citizens of Meadow City have inclosed, the present season, 300 to 500 acres of grass land, where the surplus high water runs, to provide hay.

July 14, between 500 and 600 school children from the 13th Ward, Salt Lake City, accompanied by Bishops Hunter and Woolley, the superintendents and teachers of the Sabbath school, and a number of the parents and other residents, had a pleasant trip, in about thirty vehicles, to D. O. Calder's Spring Lake farm, where boating, dancing, swinging, and other amusements were indulged in, the party returning early in the evening, after a very agreeable day's excursion.

"Calcutta," writing July 13, said that Oxford, Weston, Clarkston, and Mendon, Cache county, had good prospects for grain, vegetables, &c., and that Franklin, Hyde Park, and most of the other settlements would raise small patches of wheat. In most of the settlements the gardens looked fine, and small fruits were abundant. He says:—"As you no doubt have learned, myriads of grasshoppers have died from some unknown cause. The dead were so numerous in places that the air was made offensive by their stench." At Paradise, malignant measles were quite severe among the children.

Henry G. Boyle, writing from Westfield, Stokes county, North Carolina, July 3, says he and Elder H. K. Coray were released to return to Utah. Since they commenced their labours in Virginia and North Carolina, nearly 200 persons had been baptized and organized into four branches of the Church, Surrey county (N.C.) branch, numbering nearly 100 members, many of whom were to emigrate with Elders Boyle and Coray to Utah. Brother Boyle says—"The advice our beloved President gave us in his discourse of instructions to the Elders going abroad on missions, delivered the 14th of April, 1867, we have tried to follow out. We did truly come forth weeping, bearing precious seed, and, in fulfilment of the promise he then made to the Elders, the sick have been healed, the lame made to walk, and the blind to see, and no question has ever been asked us that we were not able to answer; no necessity for counsel or advice has occurred which has found us unprepared to give it, with a blessing following those who adhered to it; and the wicked that have opposed the work here have been confounded and put to shame."

A later number of the *News* says Elder Boyle arrived, July 29, from his mission, with a company of 160 souls of the Saints, with whom he left Wytheville, Virginia, on the 9th of that month. Elder Boyle thinks his late mission as successful as any he ever had, and he was never better treated in his life. Immediately previous to his leaving Virginia, ten persons were baptized. Elder Haden W. Church was left in charge of the branches in North Carolina. The company with Elder Boyle had excellent health, and no accident or loss of any kind on the journey. About a hundred of them desired to settle at Payson, the place of Elder Boyle's residence, and left the city for that place.